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based on unwarranted conclusions. This attitude applies not only to philosophy but is extended to science itself.

In contrast to pragmatism we claim that science, the search for and attainment of objective knowledge, is possible; and this involves that philosophy also as the science of the sciences is not a phantom of the human mind. But while philosophy as a science is a possibility, and while pragmatism's claim to be the only true philosophy must be rejected, we would not be opposed to the pragmatist indulging in his conceptions of life and the world. Professor James and his followers fight windmills when they insist that all former philosophies believed in absolute truth, in absolute relations, in absolute being, involving that there must be absolute thickness, absolute constancy, etc.

It is true enough that truth grows; but the new truth builds upon the old truth, and if the old truth be really true, its nucleus will remain in the new truth. But for all that, the attitude of a man, his temperamental bias, is an important item in our conception of the world and one that should not be neglected. It is worth studying and it offers us an inexhaustible material for poetry.

It would be wrong therefore to say that because philosophy as a science is possible, our philosophical literature should be limited to strictly scientific works. Not every man is a scientist. On the contrary, scientists constitute but a very small minority among rational beings, and therefore there ought to be non-scientific literature. Because mathematics, chemistry, astronomy and other sciences are possible, shall we deny the right of existence to Homer, Shakespeare, Goethe and the many essayists? The poet too has a right to enter into the field of philosophy and to express his thoughts as to how the world-conception offered him by science stirs his soul.

The Monist is not limited to the philosophy of science. Its columns are open to the philosophical conception of scientific results, to religious views as modified by scientific inquiry, and also to art and poetry in their philosophical aspects.

P. C.

REPLY TO EDITORIAL COMMENT.

To the Editor of The Monist:

I have read with interest and appreciation the editorial comments on "The Five-fold Truth." I congratulate *The Monist* on its breadth of scope. It is one of the few philosophical journals in

which Plato would have been permitted to express his various moods. And while the rest of us dare not aspire to the class of Plato, it is pleasant for us, too, to give rein now and then to poetic fancy. It is true that we must not confuse poetry and science, but it is also true that science has its own poetry. While pragmatism has not been insensible to the softer muses of literature, it has not, I think, been indifferent to the severer muses of science. It is a pleasure to be mentioned, in whatever way, with Wm. James—not the late, but the ever inspiring genius in American thought. Perhaps no one's friendship has meant so much to me, and I believe that his guidance is in the right direction. Philosophy, however, is necessarily individualistic in its efforts, even if not in its results; and much as I am indebted to others, I do not want any one to be responsible for my small attempts, be they successful or unsuccessful. Truth must be judged coldly on its merits, irrespective of personal or party affiliations. It would indeed be presumptuous to ignore the past. One cannot defeat the genuine results of thought by giving them labels. We must take them for what they are, whether called pragmatistic or rationalistic or by some other name. The great systems of history overlap; and sometimes the overlappings are the more significant parts. In the meantime, while history is identifying the significant voices in the Babel of many tongues, we must be tolerant, for only so can we judge sanely. I thank you for extending this philosophic tolerance to pragmatism.

J. E. BOODIN.

GAMES OF CHANCE.

A Timely Essay on Certain Possibilities of Gallant Living.

The present is a time of blood-tests. Now I should not be a bit surprised, if, could the facts be known, all times would be found to have made blood-tests. Not that all have counted the red corpuscles or the white corpuscles or have been learned about phagocytes and spirochetes and trypanosomes and other agents of health or disease, but simply this. All must have had some disposition to trace local symptoms, especially local diseased conditions in the body personal or let me now add, at once making the suggestion of the blood-test a metaphor, in the body social, to such a general basis of life as the blood. Be this, however, as it may, our time with its commanding presence, among all its other grounds for importance, is